42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

SCHEMA II

Passing the mountains between Bayag and Kabugaw

(B) Bayag:	*makbisi-*	*agoxúp*	*xoxó*
(M) Dangla:	*magbisi-*	*ayoúp*[3]	*oó*
(M) Kabugaw:	*magbisi-*	*axoúp*	*oó*
(M) Tawit:	*magbisi*	*axoúp*[4]	*oó*

In this connection I should like to warn the reader that the text of a given informant does not always and in every particular render faithfully his own special dialect or branch of a dialect, and this for the following reasons:

1. On the part of the informant:

Communication between the different parts of the subprovince is increasing at a rapid pace; and so, except for old women (who are rarely available informants for investigators) and a few exceptionally backward persons (from whom no reliable information can be obtained), the Isneg tends to adopt, at least occasionally, a pronunciation which is not strictly his own. At first, marriage and marriage ceremonies were almost the only means of bringing together persons who pronounced their gutturals in a different way. Later on, however, more extensive travelling brought male representatives of every district into contact with one another. This was mostly due to the gradual elimination of headhunting raids and, although in a less marked degree, to the building of better roads. Now again, with the opening of schools in the larger centers and the introduction of compulsory education, boys and girls flock together from all parts of the subprovince, and differences in pronunciation tend to become obliterated, or rather, the language actually spoken by most of them offers to the ear a confused medley of gutturals.

Besides, an educated Isneg, and, incidentally, a good many others who can lay no claim to education, very often affect the use of Ilokó words and sentences, pronounced as in Ilokó (*x* none, glottal catch rare), or at least affect the pronunciation of the gutturals as in Ilokó, although using pure Isneg words.

[3] This is the *y* of the Anthropos alphabet. For the sake of uniformity, however, and to avoid confusion (as we use the sign *y* for another consonant), we always write *x* for all texts in M of the O dialect, even for those that originated in Dangla and surrounding villages.

Ewagan is very handsome, shining like a flame. 776
A great bird, *Gabilayan*, carried him through the sky. He has great strength and has magical powers. He can cross a river without a boat and can change his body into a pig. There are many stories told of his fighting, hunting, fishing, and farming.

At one time when the sky was very near, Ewagan 773
lived on earth. He built a house for the poor and 821
made a kaifigin for the blind and lame who could not work. He showed the people how to make *aliwas* and build good houses. In order that the people might more easily reach the sky, Ewagan planned to build a high tower. He called all the people together and held a big meeting; but the people from the different *barangays* had different dialects and could not understand orders. So he had to drop the project and send the people home. However, he did take the people 491
in his own *barangay* and built a great bridge across the Apayao River at Lucban. You can still see the stone posts of the ancient bridge standing there.

Ewagan stayed for some time on earth; but one night *Hasatan* came to him in a dream, and persuaded him to become an *anito* in the sky world, so that he would never become tired. At the same time, he could help the people just as well and cure them of their ills. Ewagan agreed and Hasatan used his magical powers to change Ewagan into an *anito* in the sky world.

At first, the sky was so very low that the trees could not grow very high, and the strongest of them grew right into the sky. But one day a woman was pounding rice and she raised her pestle so high that